Emma Gary

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"And he said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear."—MARK 4: 26-28.

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COURAGEOUS LEADERSHIP.

BY PRESIDENT JOSEPH F. SMITH IN THE "JUVENILE INSTRUCTOR."

ONE of the highest qualities of all true leadership is a high standard of courage. When we speak of courage and leadership we are using terms that stand for that quality of life by which men determine conscientiously the proper course to pursue and stand with fidelity to their convictions. There has never been a time in the Church when its leaders were not required to be courageous men; not alone courageous in the sense that they were able to meet physical dangers, but also in the sense that they were steadfast and true to a clear and upright conviction.

Leaders of the Church then should be men not easily discouraged, not without hope, and not given to forebodings of all sorts of evils to come. Above all things the leaders of the people should never disseminate a spirit of gloom in the hearts of the people. If men standing in high places sometimes feel the weight and anxiety of momentous times, they should be all the firmer and all the more resolute in those convictions which come from a God-fearing conscience and pure lives. Men in their private lives should feel the necessity of extending encouragement to the people by their own hopeful and cheerful intercourse with them as they do by their utterances in public places. It is a matter of the greatest importance that the people be educated to appreciate

and cultivate the bright side of life rather than to permit its darkness and shadows to hover over them.

In order to successfully overcome anxieties in reference to questions that require time for their solution, an absolute faith and confidence in God and in the triumph of His work are essential.

The most momentous questions and the greatest dangers to happiness are met and solved within oneself, and if men cannot courageously meet the difficulties and obstacles of their own individual lives and natures, how are they to meet successfully those public questions in which the welfare and happiness of the public are concerned. Men, then, who are called to leadership should be alarmed at the possession of a disposition filled with forebodings and misgivings and doubts and constant wonderments. Clouds, threatening storms, frequently rise in the horizon of life and pass by as speedily as they came, so the problems and difficulties and dangers that beset us are not always met and solved, or overcome by our individual efforts or by our efforts collectively.

There are many problems in the life of a people that are solved, and can be solved only by time and patience. Patience is a great quality of the human soul—one of its greatest qualities, and it is especially valuable in the leaders of the people. There are many who wonder what is going to be the result of this, that or the other difficulty or trial that comes to disturb the even tenor of their lives. When such people learn that it is not given to them to solve all the problems of life, they will more easily and readily recognize the hand of God in the world and over the affairs of men. If this principle is true of the world at large, how much more perfectly is it true of the Latter-day Saints who recognize the hand of God in their individual lives and His watch care over the destinies of the Church!

If it be asked how we are going to solve any particular difficulty as well as every trial that we have to encounter, it may be answered in many, if not in most instances, we shall not solve them at all but wait and behold the purposes of God made manifest in the development and growth of His people in the world.

It is not discreditable to a man to say "I don't know," to questions whose solution lies wholly within some divine purpose whose end is not given man clearly to foresee. It is, however, unfortunate when men and women allow such questions, questions which time and patience alone can solve, to discourage them and to defeat their own efforts in the accomplishment of their chosen lives and professions. In leaders undue impatience and a gloomy mind are almost unpardonable, and it sometimes takes almost as much courage to wait as to act. It is to be hoped then that the leaders of God's people and the people themselves will not feel that they must have at once a solution of every question that arises to disturb the even tenor of their way.

"The sacrifice required of Abraham in the offering up of Isaac shows that if a man would attain to the keys of the kingdom of an endless life, he must sacrifice all things. When God offers a blessing or knowledge to a man, and he refuses to receive it, he will be damned."—Joseph Smith.

WHY "MORMONISM" GROWS.

BY ELDER CLAUDE T. BARNES OF THE LONDON CONFERENCE.

To the mind of an unbeliever of fifty years ago, the steady growth of "Mormonism" probably appeared to be caused by the dauntless strength of its leaders and the simplicity of its followers. To-day, were he asked to explain its persistent success, he would likely say: "The reason seems to be that, instead of being a theory in the air over the heads of the masses, it is a practical system in contact with the every-day incidents and realities of life." It is the purpose of this brief article to show to just what extent this latter idea is correct, and on what plans this perfect method operates.

There are three potent factors in the Church of Jesus Christ of Latter-day Saints, that are slowly leading it on to victory—its theology, its organization and its dealings with temporal affairs.

With respect to its theology, one can readily be convinced of its truth by calmly, with unbiased mind, considering the tendency of modern thought. Everywhere, scientific and other learned men are becoming dissatisfied with the inconsistencies of their religion, with the religious dogmas of their forefathers; and, being prompted by superior training and knowledge, are wielding their mighty influence in an effort to get truth. They are inclined to follow truth wherever it leads, and trust, as Tennyson advises, that all will end for the best, and "every winter turn to spring." Oh, what a power, a comfort there is in a religion that brings us from blind belief into absolute knowledge! It is like passing from a dark and dismal room into the brightness of the noon-day sun. Let us see how truth is slowly crushing error.

First, with respect to God—His personality. How much more simple is it to believe in God, of whom man is the image, than in the modern mystic theory that places God as an invisible—that is immaterial—being, yet makes Him speak and act in a human way!

Secondly, far-seeing men such as the late Dean Farrar and Reuss sigh at the way in which "human perversity" has darkened Christ's mission to paradise and almost blotted out "the larger hope." "As if," says the former "it were not this very hope which gives to the love of Christ its mightiest effectiveness!" Most of the consolation and cheer with which "Mormon" families are blessed is owing to the beauty and mercy of the "Gospel to the dead." Then as to the fall and atonement, how simple do they become when we once understand! It is little wonder that some men take a pessimistic view of life, when held in darkness. Again, the knowledge that we are here, to "work out our own salvation," and not merely believe, is of wonderful effect in determining men's actions. As we scan the ages of faith we find the grossest inconsistency—people were decidedly religious and yet immoral. This condition was the result of justification by faith, without works. Next, we observe that the truth with respect to the origin of the American Indians is steadily dawning upon the minds of thinking men, and every day brings some new proof of the divinity of the Book of Mormon. Furthermore, we perceive the almost unconscious way in which modern Christianity is conforming itself with "Mormon" views. Recently, an assembly was held at Los Angeles,

California, and as a result, one of the leading modern sects has settled as far as it is concerned, the question of infant damnation, and has agreed to believe that those who die in infancy "are among the elect." A change of this kind is but a confession that, before, they were without that Spirit which leads to all truth, and they accept it now because the truth has been restored. Of the numerous other truths of the Gospel it is needless to make mention here, save this, that they are all so congruous, so conformable and consistent that they, themselves, are proof of the Master hand.

The second factor—the organization within the Church—is hardly less powerful than the first. To the doubter it is a very curious and remarkable fact, that while so many highly intellectual attempts have been made in modern times to found new sects and religions, the only one which has had real success is that which is based on the revelations to a boy—"Mormonism." We see many organizations, strong and progressive, but weak in their theology, many that are near the truth and yet have an imperfect organization; hence is it not wonderful that one should be so perfect in both? Besides the complete organization of the Church—complete because identical with that of the Savior—there is the regulated system of missionary work. When the world is convinced of the fact that "Mormon" Elders are voluntarily giving their services for the spread of the Gospel, it becomes much more considerate of the truth. It has been observed by unbelievers that nothing on earth, except the German army, can be compared with our organization; but this we do know, that no matter where Latter-day Saints are, or what their number may be, they are all included in the faultless structure of the "Mormon" Church.

The third source of "Mormon" success—its dealings with temporal things and the attitude of its inspired leaders—may be divided into three: moral, physical and intellectual training.

With respect to its moral teachings, the "Mormon" Church does not differ widely from other denominations, but it does differ most decidedly in this one thing, that no one can continue in their sins from day to day and expect to be counted as a Latter-day Saint. Then in the punishment of sin the "Mormon" view disagrees with that of the world. Joseph Smith once wrote concerning prisons: "Rigor and seclusion will never do as much to reform the propensities of man as reason and friendship. Let the penalty for sin be applicable to work upon roads, public works, or any place where the culprit can be taught more wisdom and virtue; and become more enlightened. Make honor the standard with all men." The social sins—adultery, prostitution and the like—are looked upon with far greater seriousness in "Mormon" communities than is usual in the world.

Latter-day Saints are stern believers in physical education. If the Word of Wisdom, so-called, is kept from youth up, one need have little fear of losing health, strength and happiness. From the refusing of tea and coffee and the stronger liquors, to the warning against smoking and the use of tobacco, the true Latter-day Saint is piloted through the temptations of the world into a state of almost perfect health. Public-houses are never kept by Latter-day Saints; indeed, in certain parts of the West where towns and villages are composed chiefly of this sect, no public houses are seen at all.

In intellectual education Latter-day Saints are making great progress; and

it is this fact that places Utah so high in the list of states. An effort is everywhere being made by "Mormon" leaders for practical education. In its schools mathematics, mechanics, chemistry, geology and biology are given much attention, because the student leaving college can use them, and, also, because of the extensive field there is for good artisans. Scientific farming is also encouraged, and now in Utah to be a good farmer is by no means a mean occupation.

Thoughtful "Mormons" are beginning to find out that those things which heretofore have been almost entirely left out of our college and school courses are those which most closely concern the business of life. Sculpture, painting, poetry, music and the knowledge of Greek and Latin are wholly subordinate to the practical necessities of life; but, still, their value is thoroughly appreciated. As it is well to nourish the roots of a plant in order to get the flower; so the idea is to cultivate and make useful the mind before it blossoms out into these finer accomplishments. "Mormons" agree to the very letter with the writer who said: "Let those things which occupy the leisure part of life occupy the leisure part of education." This demand for the practical, the useful, is bound to have its effect.

In conclusion it may be said that the cause of the persistent success of "Mormonism" is the purity and harmony of its principles, the thoroughness of its organization, and its use of the practical instead of the ornamental alone. Why not say it in a word—it grows because it is true, and truth has come this time to remain.

AN EXPLANATION WANTED.

At present a great many ministers in the United States are saying all manner of evil falsely against the Latter-day Saints. The disturbance they are causing has drawn forth the following, under the above heading, from the *Intermountain and Colorado Catholic*:

One of the stock arguments which Protestants are fond of using when the spirit moves them to take a fling at the Catholic church is that illiteracy is more prevalent in the Catholic and Latin countries of southern Europe than in the Protestant and Teutonic North. There is a good deal to be said on the other side of this question, and there is one phase of it to which our evangelical friends might devote a little time and thought.

Just now the "Mormons" are holding the center of the stage. There is scarcely a Protestant preacher or editor in the land who is not telling all he knows and a great deal he does not know about the Latter-day Saints. How would it do to say something about the places these "Mormons" come from? Why not discuss the why and wherefore of the success of the "Mormon" propaganda in the chief strongholds of Protestantism, in which we have been so often told the light of knowledge has dispelled the errors of Rome which could linger only amongst the comparatively uneducated Latins and Celts.

Converts to "Mormonism" are drawn almost exclusively from the New England states, England, the south of Scotland, Scandinavia, Denmark, Holland, and the North of Germany. This belief has gained no foothold in Ireland, France, southern Europe or any other Catholic district. In the last named countries "Mormon" missionaries have totally failed to make any impression or create any excitement. Protestant Germany is trying to expel and exclude them, but Catholic Spain is not worrying about them.

According to our Protestant friends, these "Mormons" are an exceedingly bad lot—much worse, in fact, than the Catholics, who used to come in for all the kicks and cuffs.

Before the Catholics are altogether lost sight of in the dust of the fray, rise up and explain why all these horrid "Mormons" come from the lands where progress and education, as they have been telling us all these years, have proved too much for Rome?

No "explanation" is called for from our side, and we think the Protestants will have some difficulty in making one. The *Catholic* has cleverly caught them in two inconsistent declarations.

As a matter of fact the Latter-day Saints are not an ignorant people. True, it is the poor who usually accept the Gospel now as in former times—not often such as have wasted their substance through drink and dissipation, but the hard working, independent, common people. It is because the poor are usually more humble and less corrupted than the rich, that we find more converts among them, though there are many cultured, educated and wealthy persons that have made the necessary sacrifices to accept the kingdom of God. It is only an ignoramus or a bigot, however, that will deny that "Mormonism" is a strong educational force. Way back in 1880, when the population of Utah was far more nearly "Mormon" than it is now, the United States census report shows that illiteracy above the age of ten years was only five per cent in Utah, while in the United States as a whole it was thirteen per cent. Ten years earlier the percentage of school attendance was higher in Utah than in Pennsylvania, New York or Massachusetts. At present the school system of Utah is noted for its excellence, and a not unimportant factor are the three growing colleges supported by the Church.

WITHOUT PURSE OR SCRIP.

The effort is being made by two or three Elders in different conferences to travel and preach without purse or scrip. The success that has attended their efforts encourages us to hope that in every conference there will soon be at least one Elder who is following this plan. In this method the Elder travels alone; for many times one man will be given food and a bed where two would be turned away.

Elder Joseph H. Cutler writes as follows from Wollascote, near Stourbridge in the Birmingham conference, under date of June 20th:

President Francis M. Lyman,

My dear brother,

As per your request I now take pleasure in reporting to you how I am getting along without purse or scrip while in the Lord's service.

As soon as I returned from our conference at Birmingham, May 31st, I gave up my lodgings, and Brother Joseph Heath, the president of the Tye branch, very kindly allowed me to put my trunk at his home. I lost no time in getting out among a new lot of people with tracts and books, and telling them what my business was. To-day is twenty days since I began this labor of love, and I am happy to say that I have not slept out of doors one night yet, and have not gone short of food more than twenty-four hours at a time, and that only once. I have had some money given me, also had beds provided,

some by friends raised up by our Father, and some by the Saints—mostly the Saints. I have had whole loaves of bread given me by some; and strange to say they who gave me the bread were very bitter after reading the "First Principles" tract.

I must here state that although friends have been raised up to minister to my wants in giving me food and at times a bed, I find it a hard matter to get into people's homes to sleep and have had to call upon the Saints who have gladly and cheerfully given me a place to sleep, and who charge me never to sleep out of doors. I am not at all discouraged at the way things are going, for I realize that it will take a little time to work it up and make friends. I now have four places where I can go and sleep outside the Saints' homes, but I do not want to go too often. To get into new homes is my motto and preach the Gospel to the people.

I find that working in this manner I get out a great many more tracts and sell and loan many more books. I have held seven open air meetings this month, to large and attentive audiences and the people were eager for the tracts and books at the close of the meetings. I had the kind assistance of the local priesthood in this work, and there is fruit already budding. I have had fifty-eight Gospel conversations already this month, sold thirty-three books, loaned fourteen, given away over seven hundred tracts and had twenty re-invitations.

I am well in health and enjoy my labor greatly, though it is hard at times. But all in all I have a great deal to be thankful for to my Father in heaven, for it is He who has done all that is done through my feeble efforts. I rejoice in the God of my salvation and remain, I hope eternally,

Your brother in the Gospel,

JOSEPH H. CUTLER.

NEWS OF THE GREAT WEST.

(Condensed from our Utah Exchanges).

THE city of Logan will have free postal delivery after September 1st of this year.

A TRANSLATION of the Book of Mormon into the Samoan tongue has been recently published by the Deseret News company.

CADET CHARLES TELFORD from Utah will be graduated from West Point military academy this month, being number seven on the list.

THE management of Saltair bathing resort is moving the bath-houses of the south pier to the north where deeper water for the bathers can be found.

THE Bureau of Information at Salt Lake entertained visitors from England, Germany, and twenty-five states of the Union the first Sunday in June.

AT her home in Salt Lake City Mrs. Mary C. B. Gillespie passed away June 7th. She was born in Lanarkshire, Scotland, February 25, 1823, accepted the Gospel in 1848, and nine years later emigrated to Utah. From Iowa City to Salt Lake, a distance of thirteen hundred miles, she pushed a handcart across the almost trackless plains.

THE Secular League of Washington, D.C., recently passed a resolution in which they state that, whereas, the Presbyterian Assembly has requested the United States Senate to expel Mr. Smoot of Utah, they protest "that the Constitution does not empower the Senate to expel one member because he is a Mormon, another because he is a Unitarian, a third because he believes in predestination and damnation of non-elect infants."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 25, 1903.

EDITORIAL.

WE SHOULD EXERCISE FAITH.

A PHYSICAL law very familiar to us all is that every organ to increase in strength—to exist even—must have exercise. We are told that certain oriental fanatics used to show their devotion by holding their arms upright or in some other stationary position until the limbs grew fixed and useless. We see about us continually, if not such striking illustrations of the principle, still just as distinct ones. The law is the same in spiritual things. If we cease to exercise positive faith, we lose belief and the power of belief. If our consciences doze instead of upbraiding us for our follies and sins, if our minds are careless instead of keen, and our wills weak instead of firm, the power of repentance will depart from us. If we cease to do the works of love and charity and mercy, we shall soon lose all loving and merciful impulses.

The Lord has arranged that those who obey the Gospel must necessarily exert strenuously their spiritual strength; at least those must who survive in the struggle for salvation. Yet the best can improve in this regard. As long as disciples are commanded to be perfect as the Father, there is no limit to repentance. As long as faith equal to a grain of mustard seed will remove mountains, all mortals need to practice, and acquire by practicing, this divine spiritual power. The Saints expect, if they are true to the end, not only to move mountains by their faith, but under the direction of the Father to bring together somewhere in infinite space a part of the existing infinite matter and organize worlds like the one we inhabit.

With such high hopes we should in this life cultivate most earnestly strong faith. St. Mark records that the parting words of the Savior to the Eleven were: "Go ye into all the world, and preach the Gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned. And these signs shall follow them that believe: In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." All Latter-day Saints have believed in the Lord and His Gospel, and then been baptized. Do "these signs" follow them? The instances of the blessings poured out on the Lord's people since 1830 show that they do follow the believers. Foul spirits have many times been cast out by rebuke in the name of Jesus. The gifts of tongues and the interpretation of tongues have been given to many

Saints, both men and women. The venom of serpents and of deadly poisons has been made harmless through faith. The blind have been given sight and the deaf their hearing. The lame have been made whole. The dead have been raised; and almost in every family of the Church the sick have been healed after the hands of the Lord's servants have been laid upon their heads.

There is no doubt concerning the genuineness of the promise. The signs are not given to satisfy the curious; they are the fruits of faith. They do not come alike to all persons. Some have especially the gift to heal, some the gift to be healed. Others have dreams, or the gift of new tongues, or other manifestations of the Spirit. And yet all may obtain the gift that is needful for their particular circumstances. Every Saint needs the gift of faith in case of sickness, if not for himself at least for the sake of others. Through James the word of the Lord was given to the ancient Saints, and in effect it has been repeated to us: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." This is the way the Lord has taken to develop His Saints in faith. We should never forget to follow the instructions, for this method not only cures the body but strengthens the soul.

Sometimes the healing is accomplished before the hands of the Elders are taken from the head of the sick. Other times the recovery is gradual. There are times when nothing seems to have been wrought. In such cases each person concerned should make a rigid self-examination. Sometimes the sick are appointed by the Lord unto death, and mortal desires cannot retain them. And it is well to remember that personal desires and real faith may not be the same state of mind at all. The question is whether there has been earnest faith when an administration has seemed to fail; or are there other conditions which cause the Lord to restrain the gift of healing? Where people ruthlessly break the laws of life, live uncleanly, invite disease, the Lord is sure to be slow in restoring the lost health. He would be defeating His own aim, that of developing His children, did He permit them to live in moral or physical filth and then heal them at their first cry for aid.

There is another matter that should be remembered. James says of the sick that "if he have committed sins, they shall be forgiven him." But forgiveness comes only after repentance; and the laying on of the Elders hands and their anointing with oil will no more bring forgiveness to the unrepentant than will baptism. Members of the Church, who wilfully break the laws of the Lord during health, sometimes call for the Elders during sickness, and then complain when they are not healed. They are not in a position to obtain a forgiveness of sins, and the gift of healing is also withheld. They must sincerely repent and make an unalterable determination to give up their bad habits and not resume them when health returns.

The policy of nations is in times of peace to prepare for war. Saints should also in times of health and prosperity prepare for the fierce struggles with temptation and the attacks of disease. Absolute purity and temperance, devotion to duty, obedience to all divine law and active exercise of the principle of faith should mark every day we live. Then when our bodies are

weakened or crippled, our spirits will be strong and able to exert a saving faith in the Lord.

A REPUBLIC OF LOVE.

THE latest attempt to describe a society of human beings living under ideal conditions is in a little work called "Christopolis," issued by S. W. Partridge and Co., the author not being announced. The amenities and essentials of the life of a Christian people who inhabit seven fanciful islands are given. In this imaginary republic, fashions of dress or of living do not change through caprice, but only as real improvement can be made, and the fashions are very simple. People do not say "fine day" or "wet" when they meet, or indulge in unnecessary phrases, but greet one another with a smile and launch into sensible conversation. They have no domestic servants, for life is so simple and labor-saving appliances so perfect that each family can care for itself. No poverty exists. The state controls all industries, and while all are paid according to the quality of the work, there is no great difference between the largest and the least salaries. There is no intemperance or other social evils. The Christopolitans obey the golden rule, and the influence and force of their lives is love. Their motto is, "God before business or pleasure," or better, "God *in* both." One changeless creed, and one church have taken the place of contending sects. They have not yet reached the millennial days; these will come at that time when "humanity's perfect happiness will syncronize with the reign of perfect love—perfect love, perfect happiness, and millennial bliss being one and the same fact and experience."

It is a thoughtful little book, but as a picture of humanity's possible progress it lacks one important element. Much that the author describes will be reality in a future day; yet this will not come by a gradual progression of all mankind. Prophecy tells us that the latter days are to be marked by most terrible contentions and bloodshed in the world. The few who have accepted the "Gospel of the kingdom" will rise "to meet the Lord in the air," while the wicked will be destroyed, "root and branch." The element that will bring mankind to perfect love for God and for their fellows is obedience to His revealed Gospel. Belief in the Bible alone will not do it; conditions such as the Bible records are necessary. Without revelation from God and a common enjoyment of His Holy Spirit men never can attain one changeless creed. The Christopolitan confesses that he feels "tempted at times to desiderate some tangible foundation for the superstructure of belief and corresponding conduct which we build upon our faith in and obedience to an Unseen Order." The desideration is a natural one in the hearts of people, however religious, who must feel that they are enjoying but a shadow of what stood in bright daylight in the days of the Apostles. No such want is felt by faithful Latter-day Saints. They have done the will of the Father, and they know of the doctrine as they know that they live. It is not an "Unseen Order" to them, the heavens are opened, signs follow the believers, the Spirit is beginning to be poured "out on all flesh."

"Christopolis" is written much on the same plan as Sir Thomas More's "Utopia," and William Dean Howell's "A Visitor from Altruria." While the latter, also a modern book, treats of ideal economic conditions, "Christopolis,"

as the name implies, makes religious conditions the essentials of life. The ideal of the seven fair islands, in the republic of love, is infinitely higher than that of More's Utopians, who kept slaves, worshiped idols, trained women for war, and induced those afflicted with incurable diseases to commit suicide.

MISSED THE FLOODS.

In describing the journey homeward of his company of Elders and Saints, Elder James Astle, writing from Salt Lake City, says, "We visited one half day in Niagara, and this with the delay in landing at Boston saved us from being caught in the Kansas floods. We were held in Chicago two days, and then the Chicago and Alton people sent us via the Chicago and North Western, and we got through safely." Little incidents these seem—the delay of a vessel on the water for a few hours, or short trip aside from the main line—but in the providence of the Lord they preserved His children from trouble and possibly serious disaster. We should ever pray that the Lord will preserve us from accident and harm; and then when things come in the way to hinder our plans, we should not fret or worry, for there may be design in the hindrance.

J. J. C.

Elder John H. Cooper's address is now Hurdut Roz Chamria House, 3 Grierson Road, Howrah, Bengal, India. Those who wish to communicate with him should notice this change.

District meeting will be held Sunday, July 5th, at Nottingham, services commencing at 2:30 and 6:30 p.m.

District meeting will be held in the New Assembly Rooms, High Street East, Wallsend-on-Tyne, Newcastle conference, Sunday, July 5, 1903. Services will begin at 10:30 a.m., 2:30 and 6:30 p.m.

Arrivals.—The following Elders arrived in Liverpool ex s.s. *New England*, June 20th, 1903: For Great Britain—Hyrum Groesbeck, Jr., Salt Lake City; Lawrence Ritchie, Marriott; George W. Webster, Taylorsville. For Scandinavia—Peter T. Peterson, Mink Creek, Idaho; Andrew L. Larsen, Matthewsville, Arizona; Djalmar E. Lund, Salt Lake City; Mouritz C. Peterson, Mount Pleasant; George A. Jorgenson, Joseph M. Nielson, Ephraim; Christian Fonnesbeck, Logan; John Peterson, Huntsville. For Switzerland—Charles Kropf, Salt Lake City. For the Netherlands—Orson H. Willie, Salt Lake City. For South Africa—Warren H. Lyon, Murray; William R. Smith, Francis; George A. Simkins, Springville; Thomas L. Griffith, Adamsville.

The following are among the visitors who arrived with the above named company of Elders: Jane A. Izatt, Logan; Annie C. Smith, Smithfield; Rose Homer, Logan; Matilda Peterson, Huntsville; Georgiana Webster, Taylorsville.

Appointments.—The Elders for Great Britain, who arrived ex s.s. *New England*, June 20, 1903, were appointed to labor as follows: Hyrum Groesbeck, Jr., and Lawrence Ritchie, London; George W. Webster, Scottish conference.

Elder David W. Davies is appointed to preside over the Welsh conference.

RELEASES.—President Henry E. Wynder is honorably released, on account of sickness, from his labors in the Welsh conference and will sail for home in the near future. Elder Alfred Cordon of Grimsby conference i honorably released to return home by s.s. *Mayflower*, sailing July 2nd, 1903.

DEPARTURES.—A company of emigrating Saints and the following returning missionaries sailed from Liverpool per s.s. *Commonwealth*, June 18, 1903, in charge of Elder Jacob S. Bastian: David W. Thompson, Oley Anderson, Martin P. Thompsen, Charles R. Mabey, Herman Bodmer, Henry Stauffer Eugen Weber, Walter S. Weiler, Warren Shepherd, Martin P. Henderson, Orson C. Kleinman, John S. Perkins, Jane Woodward, Olive E. Clark, Thomas J. Howells and Joseph Ririe.

Brother George A. Smith and party sailed for home at the same time.

BREVITIES.

FLESH GRAFTING.

An operation was recently performed in New York whereby the tip of the nose of a chorus girl was cut off and grafted in its proper position on the face of a countess. The society woman lost the end of her own nose in an automobile accident and as her beauty was seriously marred thereby, her physician advertised offering five hundred dollars for the end of a suitable nose. Hundreds of answers came during one week, and the chorus girl was the one chosen to be disfigured for life.

A GOOD, SHORT SPEECH.

PRESIDENT ROOSEVELT made this brief but comprehensive speech to the boys and girls of Salt Lake City: "Children, I have but one word to say to you. I am very glad to see you. I believe in work, and I believe in play. Play hard when you play, and when you work don't play at all. That's good advice to old people as well as children. I am very glad to see you. Goodbye! Good luck to you!"

THEORY REGARDING LEPROSY.

The theory that leprosy is caused by eating decayed fish is very ardently advocated by Dr. Jonathan Hutchinson. Fish eating in this climate is not particularly dangerous, but in hot countries, where decomposition of animal food occurs much more quickly, the greatest care should certainly be taken. Dr. Hutchinson declares that the Catholic church is responsible for a great deal of the leprosy of India and other places where missions have been established, for that religion encourages the use of fish at least one day a week. His calculation is that "the risk to a Catholic convert is twenty-fold that of one who remains in the Hindu faith." The theory that leprosy arises from this cause has, however, not been accepted by scientists generally.

PHYSICAL SUPERIORITY OF JEWS.

Dr. William Hall of Leeds, in comparing three hundred Jewish with three hundred Christian school boys recently, found that at the age of twelve years the average weight of the Hebrew children was eighty-five pounds, of the

Christians seventy-seven pounds among working men's children and sixty-seven and a half pounds among those of the poor district. The Jewish boys were also taller. The same superiority was observed in children under twelve. Fifty-one per cent of the Christian children had bad or badly developing teeth, while only twenty-seven per cent of the Jews had such teeth, and the latter also had more massive, more regular and cleaner teeth. Forty-five per cent of the Christians were rickety while only seventeen per cent of the Jewish children, and these only slightly, were effected with this malady. Dr. Hall attributes this to the diet of the Jews and to the better and more abundant food given them in infancy.

SNOWFLAKE IN THE DESERT.

A "TRAVELER" passing through one of the settlements of Latter-day Saints in Arizona penned the following description to the Holbrook, Arizona *Argus*:

The Oasis, as Snowflake may be truly named, is a very prosperous agricultural town of four or five hundred inhabitants, located nearly in the center of Navajo county, Arizona. It is so beautifully adorned with evergreens and foliage of various description, that the brush of the painter, or the pen of the poet could hardly do justice in painting or describing this neat and well regulated hamlet.

It is situated in a rich and fertile valley containing two thousand three hundred acres, or more, of valuable agricultural land, surrounded by hills of various colors, the artist or traveler is at once inspired with a sense of admiration as he comes within view of the place. As you enter, it is like emerging from the Great Desert into the valley of the Nile.

The large and magnificent stake academy, which stands so prominently and erect on one of the inclines in the southern portion of the town, casts its light and knowledge so effectively through the community that the common school close by wanes into insignificance beside it.

The wide and neat streets with shade trees and running streams of pure water on either side, the large and substantial brick dwelling houses with vast green lawns and orchards, inform the visitor, without further inquiry, that the inhabitants of the place are a progressive, energetic, prosperous, liberty loving and God fearing people.

As you become acquainted with the people you incidentally learn that the common everyday tramp or the habitual drunkard is not to be found amongst them. But the industrious, progressive and intelligent farmer, the enlightened and competent instructor or professor, the tender and affectionate mother and wife, the good and faithful husband and father, the well-mannered and disciplined youth and offspring, the modest and refined young lady, are always to be found in their midst.

To me the place seems like contentment and happiness. All inhabitants were busy at their daily toil. No vulgar or abusive language is to be heard. No drunken brawl or quarrel to excite passions or prejudices is to be seen. In fact, an observer who admires everything which has a tendency to build up the human race to a higher civilization and a more perfect cycle of man, can

only regret on his departure from such people, that the good citizenship as noticed in their community is lacking among a great number of his own people.

WESLEY'S QUARREL.

It is related that John Wesley once had a disagreement with Joseph Bradford, his traveling companion of many years, and they agreed to part. They retired for the night, each firm in his determination, and each doubtless deploring in his heart the separation soon to follow between two friends who had been so devoted and mutually helpful. In the morning Wesley asked Bradford if he had considered during the night their agreement to part.

"Yes, sir," said Bradford.

"And must we part?" inquired Wesley.

"Please yourself, sir," said Bradford, grimly.

"But will you not ask my pardon?" demanded Wesley.

"No, sir."

"In that case," said Wesley, gently, "I must ask yours."

It was not the ending which Bradford had anticipated. A moment he hesitated, and then, breaking into tears, he followed Wesley's example, and forgave and was forgiven.

It might almost be laid down as a safe rule where there has been a quarrel: "If the other man will not ask your forgiveness, ask his." It is frequently astonishing to find that the other man also has a grievance, real or imaginary; and it is beautiful to see how often he will forget it if the first concession is made to him.

It is often the case that a person sincerely feels that he has been wronged and that his dignity would suffer if he allowed the matter to go by without resentment. He manifests, however, more than dignity when he can, as Wesley did, ask forgiveness; that is true nobility.

CONTENTMENT AND HARD WORK.

A prominent railroad president of the United States, Mr. W. H. Truesdale, was speaking with a friend recently on the subject of happiness, says *Success*, and related the following:

"I was greatly impressed with a little talk I recently had with the president of one of the largest banking institutions in the country. I met this man about six o'clock one night, on an elevated train in New York City, and expressed surprise that he should have been working at his office so late in the day. 'This is nothing unusual for me,' said the bank president; 'I am down town as late as this every day, and very often I remain until seven o'clock. I have tried a good many ways to find contentment in my life, and have decided that the only thing that brings it is good, hard, steady work, day in and day out.'

"These words have stayed with me ever since. There are many people in this country whose one aim in life seems to be to get money by 'hook or crook,' without working for it, and there are many others who inherit large fortunes. These persons spend their lives in dawdling in this corner and that corner of the world, trying to spend their time without doing anything in particular, and they fail utterly to find the peace and happiness of which they are in search.

"Young men, and old men too, should learn the truth that the only real, lasting pleasure in life comes from being actively busy at some work every day: doing something worth while, and doing it as well as you know how. The more we appreciate this fact the more will we be able to make the most of our lives."

CURRENT EVENTS.

INCREASE OF GERMAN SOCIALISTS.

THE general election in Germany last week resulted in a sensational increase of socialist members of the Reichstag. When all the second ballots are decided, this party will doubtless have next to the greatest, if not the greatest vote of all parties in the German parliament. In some districts the Social Democrats are in the majority. In Saxony they were stronger by a hundred thousand votes than all the other parties together. In Essen, where the Kaiser spoke so severely against Socialists on the occasion of Herr Krupp's funeral last winter, their vote has increased from 4,400 to 22,000 since the preceding election. The growth of this party is accepted at home and abroad as an indication that the common people are thoroughly discontented with the favor shown through protection and otherwise to the landowners and higher classes.

PRESIDENT ROOSEVELT'S TOUR.

The recent journey of President Theodore Roosevelt was one of the most remarkable ever made. It illustrates very well his taste for a strenuous life. In crossing the continent and return he traveled fourteen thousand miles by railroad, five hundred miles by stage coach, three hundred miles in parades, and two hundred miles on horseback. In sixty-five days he made two hundred and sixty-five speeches. No accident or unpleasant occurrence marked his rapid passage from place to place or his mingling with all classes of citizens. There was no partisan feeling shown in entertaining him, and the enthusiasm was about the same in all sections.

MINISTERS WITHDRAWN FROM SERVIA.

Offended at the immunity of the Servian regicides and the prospect of their promotion instead of punishment, most of the powers have requested that their ministers take no part in the celebration of King Peter's arrival at Belgrade. Great Britain, the United States, Germany, France, Italy, the Netherlands and Turkey decided they could not condone the crime by honoring the monarch who shields the criminals. Russia and Austria have made formal demands that the guilty officers be immediately dealt with, but permitted their ministers to appear at the royal reception. The regicides, it is said, have decided unanimously to commit suicide rather than to submit to trial.

CARDINAL VAUGHAN DEAD.

Last Friday night Herbert Cardinal Vaughan, Archbishop of Westminister, died at the age of seventy-one years. The Cardinal came from one of the oldest Catholic families of the English nobility. He has been archbishop since 1892 and cardinal since 1893. His greatest work is the erection of Westminster Cathedral. He was a zealous social and temperance worker and promoter of foreign missions.

THE THREE WITNESSES.

How long the silence lay
Upon earth's children desolate,
Who turned as turn the blind to pray,
And still some answering sign to wait;
Lonely, distressed, yet yearned
Again Thy voice in love to hear;
So long since Thy pure light had burned
Upon their lives astray and drear.

The angels far away
In realms of peace serenely dwelt;
And none on earth could say:
"This creed is Thy truth;" though they knelt—
O'er sacred pages pored—
With humble hearts, and sought Thine aid,
Thy time so near, none knew, O Lord,
Thou who on earth hadst been betrayed.

And yet, forgiving all,
The voice on earth was heard again,
And by Thy gracious love did call
To be Thy witnesses—three men.
How must have thrilled their frames,
Though strengthened by Thy power and grace,
To know that Thou had'st named their names,
And met them in that sacred place!

* * * * *

And through the years to be—
Their testimony still shall flow,
And robed in white again they'll see
The holy ones who blessed them so;
Chosen among earth's teeming race,
Their names are joined, O Book, with thine,
That ushered in the day of grace,
And linked with Joseph's work divine.

A. J. CROCHERON, in *Juvenile Instructor*.

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